

IDEAS OF GOD.

Religious Services in Phoenix Yesterday.

Lessons from the Story of Cain and Abel.

Dr. Richardson's Text—Dr. Pearson's Discourse in Brief—Doings at Other Churches.

There were most interesting services held in all the Phoenix churches yesterday save the Catholic, Father Jouveaux preaching at Tempe in the morning. The usual evening services were held here, however.

The pulpit of the Washington-street Methodist church was filled by Rev. Dr. Downs of Tempe, and in the Episcopal church elaborate services were given in honor of Whit-Sunday, the musical programme at the evening service being especially fine. The Baptist pulpit was filled as usual by Rev. Mr. Rickerson.

HAVE FAITH.

Summary of the Discourse of Rev. F. D. Rickerson Yesterday.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh." Hebrews 11, 4.

Two brothers came to sacrifice before the Lord. One brought the fruit of the ground, and the other the choicest of his flock. God commended the latter, but had no respect for the gift of the former. The inference is plain. God had ordained sacrifice, and the offering of Cain was a direct violation of God's command. It was covetousness that grudged to God a part of his possessions and, when rebuked for his conscious sin, Cain was lashed into a frenzy by envy and jealousy and remorse. He enticed his brother into a field, slew him and sought to hide the evidence of his guilt from the eye of man, and the sleepless search of God.

Out of this story of blood rise facts sublime in their significance. One of these is that God is the avenger of innocent blood, a fact that we see shining forth through the history of all the centuries and the other is that God is the justifier. Abel obtained witness that he was righteous, for God testified of his gift. It was God's testimony to willing obedience—the ground of all justification.

Faith and its free, spontaneous expression can no more be separated than the tree and its branches, light and heat, steam and its power, the worlds and their revolutions. To speak of a faith that did not seek and demand joyous utterance in worship would be as absurd as to speak of an artist whose imagination was an overfull treasury of glorious ideals, but who sought to put upon canvas no expression, no testimony of his wealth of thought and feeling; as absurd as to speak of an inventor who never built a model, while his brain was a restless workshop of whirling machinery. Worship is the living gift of the heart, not the cold, passionless, tribute of the head, or the guarded service of the feet.

"Work is worship." In an important sense it is true that living is worship. Our lives, whatever they are, make up our worship. Our ideas of God, our estimate of the Bible, our conception of the requirements of the religion of Jesus, are all embodied in this. This is an important truth when we consider the influence it has over others. In us men see our God, our Bible, our religion. They will not be induced to go to the fountain head for their estimate of divine things. They will base their judgment on what they learn of these things in the every day life of professing Christians, and as a man meeting a hypocrite says "religion is hypocrisy," a man meeting a professing Christian who is violent or uncharitable or untruthful or profane in his language; who is detected in petty vices or out-breaking crimes, declares that religion is a cloak for iniquity—an organization in which vile men swear to defend each other in wickedness.

It is a well established fact that individuals and nations become like the gods they worship. We become not necessarily like the God of the Bible, but like our conception of the God of the Bible—as heathen nations were assimilated to their conceptions of the gods they worshipped. Among the Roman deities take Jupiter, the best of all the gods of ancient mythology. His character was two-sided. On the one side he was pictured as just, almighty, omnipotent—on the other as capricious, revengeful, licentious. His worshippers became like him, and it was far easier to copy the evil than the good side of his character.

The practical truth forced upon us for consideration is this: In our daily lives we offer to the world our image of God—our idea of his character; an image of Christ—our idea of his power and authority; an image of the Bible—our idea of its origin and value. Men are influenced by these images. The impress of our conception of divine things is set upon them forever.

We all worship some God. What God do we worship? We are all becoming like what we worship. Into what image are we growing?

REIGN OF THE SPIRIT.

Sermon at Trinity Church by Rev. Dr. Pearson.

At the Whitsunday services at Trinity Episcopal Church yesterday, the attendance was large and the music, particularly the rendering of the Whitsunday anthem, was very fine. There was placed in position for the first time an elegant cross of brass thirty inches high on a triple case, with the inscription "To the glory of God, Whitsunday, 1890, Trinity Church, Phoenix," and a beautiful pair of altar vases to match with the monogram "IHS."

The Rev. R. W. Pearson, D. D., preached on the gospel of the day—Pentecost, or the Reign of the Spirit. After describing the incidents surrounding the descent of the Holy Ghost, he dwelt upon the sublime definition of his work as given in advance by Jesus. He then declared the supreme want of the church and the age a vivid and realizing sense of the sovereignty of the Holy Ghost in the world. The gift of the spirit was the climax of Christ's ministry. Teaching, example and miracle; death, resurrection and ascension were the potentialities to be used by the Holy Ghost. The gospel is the reign of the Di-

vine Spirit. Learning, eloquence, wealth and numbers in the church were but the train awaiting the spark from heaven to make them the light of the world. Today the thought of Christendom was being recast. We were passing through a crisis in the history of religion. Creeds hoary with age, and confessions embalmed in the colors of saints, are being critically examined. Science, young and not seldom presumptuous, is loud in chanting her own praises. But has the average of human life been lengthened, are diseases less numerous, do lawless cease to find employment? Is not the spiritual as eagerly demanded for the adjustment of classes, the uplifting of the fallen, the comfort of the bereaved? God has no ultimate use for any man who is not holy, and men need not improvement, merely, but a re-creation, which is the prerogative of the Spirit of Truth. We shall win the world's allegiance when we prove we have this power, by the indwelling of the Holy Ghost. Amid the revision of creeds, be our first and constant prayer: "Come Holy Ghost, our souls inspire With thy celestial fire."

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TO ALL WHOM THESE PRESENTS MAY COME GREETING:

WHEREAS: It has come to my knowledge that on the Eleventh day of April last W. W. LOWTHER, Deputy Sheriff of Cochise county, in this Territory, while in the discharge of his duty as such officer, was brutally murdered by one JAMES DALY near the town of Bisbee.

Said Daly is described as a man apparently 30 years of age, although several years younger, about six feet in height, round face, slightly pockmarked, sandy complexion, and moustache, blue eyes, about 190 pounds, scar on foot, talks with strong Welsh accent, and;

WHEREAS, Said JAMES DALY thereupon, and after the commission of said crime, did escape and is still at large.

NOW, THEREFORE, I, LEWIS WOLFLEY, Governor of Arizona, by virtue of the authority within me vested, do hereby offer a reward in the sum of FIVE HUNDRED DOLLARS, to be paid by the Treasurer of the Territory of Arizona, for the arrest and conviction of the said James Daly.

In testimony whereof I have hereunto set my hand, and caused the Great Seal of the Territory to be affixed.

Done at Phoenix, the Capital, this 24th day of May, A. D. 1890.

[SIGNED] LEWIS WOLFLEY.

By the Governor,
[SIGNED] N. O. MURPHY,
Secretary of Territory.

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